

# THE HAND-MAID OF REPEN- TANCE.

OR,  
A SHORT TREATISE  
OF RESTITVTION.

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Written by ARTH: DENT, Minister  
of Gods word at Southshoobery  
in ESSEX.

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*As a necessary Appendix to his Sermon  
of Repentance.*

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TO THE CHRIS-  
*tian Reader.*

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HE zealous care  
of that religious  
and learned Tea-  
cher M<sup>r</sup>. *Dent*, to-  
wardes the edifi-  
cation of Gods house, in the ex-  
hortation of his people vnto ho-  
linesse of life; as it hath suffici-  
ently approued it selfe to the ge-  
nerall view of the World in di-  
uers worthy workes of his now  
extant: so by the consent of ma-  
ny

*To the Reader.*

ny deuout and iudicious *Christi-  
an*, it hath not in any one peece  
or other of his doing, more fully  
and truly expressed it selfe; than  
in that *Sermon* which himseife  
first preached, and afterwardes  
caused to be published, *upon Re-  
pentance*. It might haue been sup-  
posed, that this delicate Age of  
ours would scarcely haue put on  
so rough a garment. But the ver-  
tuous cunning of that excellent  
Artist, had so thicke ouerlaced  
the same with heauenly promi-  
ses and comfortable perswasions:  
that although at the first as-  
saying thereof, it found it selfe  
inwardly prickt and perturbed;  
yet after a little wearing, and by  
daily



*To the Reader.*

daily vse, the straightnesse there.  
of became both profitable and  
pleasing, and it reioyced not a  
little to be so happily deceiued.

Behold heere another peece of  
Worke, made by the same hand,

*A short Treatise of Restitution :*

Array thy selfe likewise (good  
*Christian*) with this Vesture ; be-  
ing indeed an Ornament, which  
will make the rest of thy cloa-  
thing appeare more gracious.

This is the true Touch-stone  
which tries thy repentance ; and  
giues thee to God and the world  
either a true *Christian*, or a coun-  
seit. Be not afraid to vse it : but  
as thou hast vouchsafed the for-  
mer, of *Repentance*, to weare in

*To the Reader.*

thine heart, and hast thereby no doubt (if thou be a *Christian*) received great consolation; so let this latter, of *Restitution*, be as a Posie in thine hand, to thy more assured & greater comfort. This is the furniture which renders the guest acceptable at the heavenly marriage. If then thou desirest to bee welcome to that Feast, enter thus suited. Now forasmuch as this so necessary and *Christianlike* a worke, penned by so singuler a Minister of the Gospel, and so much conducting to eternall blisse, hath by Gods goodnes come vnto my hands: and considering that *Repentance* is of small force where *Restituti-*

*To the Reader.*

on is wanting, as being the one-  
ly Key which openeth the way  
vnto *Remission*; I held my selfe  
bound in Christian Charity, to  
communicate the same vnto my  
Brethren. Such Talents must  
not be hid, but put to vsury, that  
they may be increast with profit.  
Praise God for the Author of so  
good a worke; and vse it to the  
rectifying of thine owne consci-  
ence, that God may be glorified;  
which is the accomplishment of  
my desire. Farewell in the Lord.

10 FE60



## A TREATISE OF RESTITVTION.

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### *Matter.*



The matter subiect of Restitution is threefold: the first, satisfaction for things taken from the Owner: the second, of damages sustained; the third, of injuries offered. In all these Cases, a carefull Christian ought to make Restitution, in manner and soyme as hereafter followeth: these circumstances considered.

Circum-

## A Treatise

### *Circumstances.*

Who, and to whom,  
what, and how much,  
Where, when, and how,  
thou should'st restore,  
Consider well :  
this will thee teach  
A Lesson good,  
for rich and poore.

### Manner.

Touching the first part of matter taken, we must understand, That thinges be taken from the owner two wayes: viz. either violently, or voluntarily: as by rapine, theft, &c. voluntarily, as when a man borrowing any thing, receiveth it at the owners hands. As the taking the one, is iniurious: so the detaining of the other, is malicious.

Having thus briefly spoken of the matter, wherein Restitution is to be made: let vs now proceede to entreat of the circumstances

## of Restitution.

circumstances, and that most briefly, in order, thus.

### Persons who.

Every one is bound to make Restitution, who hath bene the cause of wrongfull taking: and where the persons are many, every one ought to restore.

Ten waies may a man be the cause of wrongfull taking another mans goods, so; which he is to make restitution.

### I

He must restore  
that others goods doth take;

As he also  
that substitute doth make.

The Usurer,  
his Seruant sends for bands,  
To wound a man,  
another he commands.

The Maisters heere  
the Seruants doe compell,  
Not



## A Treatise

Not to obey,  
as much as to rebell.  
Therefore in these,  
the Maister is to blame  
For Seruants faults;  
amends then make for shame.

2

Or doth approue  
what in his name was done;  
He must restore;  
and not the time prolong:  
Of rash attempts,  
Repentance followes soone.

3

Ill counsell oft  
moues many one to ill:  
Therefore beware;  
to counsaile is to kill.

4

Consent, as cause,  
in mischiefe must be taken:  
There.

## of Restitution.

Therefore 'tis good,  
ill counsaile were forsaken.

5

Beware of praise:  
commend not one in sinne;  
One mischeefe done,  
another doth begin.

6

Hee that in ill  
with others hath a share;  
To make amends,  
in conscience must prepare.

7

He that receiues,  
from theft will not refraine,

8

Stolne goods conceal'd,  
embolden Theeues againe.

Not

## A Treatise

9

Not to resist,  
or stay a bad intent

10

Is iudg'd as much,  
as for to giue consent.

---

Persons to whom Restitution  
is to be made.

If the thing taken or with-holden, be any mans proper goods only; then it must bee restored to the right owner. But in case a publike person, either Civill or Ecclesiasticall, wast or make spoile of things belonging to their place: Restitution must bee made vnto the place, whereunto the matter belongeth.

If the owner be not knowne, or if one cannot haue free and safe accessse vnto him: then it ought to bee giuen vnto the poore.

## of Restitution.

If a man be bound to make restitution for things uniuſtly taken, as in ſury: Reſtitution ought to be made to the party damaged. So that theſe two things con-  
curre; uniuſt taking, and damage en-  
ſuing thereupon. In ſo much that he which  
ſealeth a pawne from a Marchant-man,  
ought to reſtoze it to the Marchant: not  
withſtanding, in the Court of Conſcience  
he might reſtoze it to the owner; ſo as the  
Marchant were not thereby damaged.

### Owners dead.

If the perſon, to whom Reſtitution  
ought to be made be dead: it ſhall be giuen  
to his heires.

### Vnknowne.

If the perſon, from whom any thing  
hath bene ſtolne, bee not knowne, after  
that a man hath done his endeouour by di-  
ligent inquiry: then the thing ſhall be gi-  
uen to Chriſt in his pooze members, as  
Lord of the whole world.

If the owner be farre diſtant, and the  
thing

Our times  
cannot like  
ſuch curio-  
ſity.

## A Treatise

thing withholden, may easily and faithfully be sent vnto him : if the matter be of great value, it ought to be sent vnto the owner, at the costs and charges of the wrongfull detainer : if it cannot be sent vnto him, and the matter be of small account, it may be given to his kinnsfolke, or to the vse of some Hospitall, at the discretion of some honest person ; with this proviso, that when the owner commeth, it shall be restozed vnto him.

### Vsurers.

If an Usurer be in conscience moued, to restoze the mony taken by Usury ; and the parties, to whom Restitution ought to be made, bee remoued from the place where the Usurer dwelleth : then the Mony may be returned at their own charges ; but if the Usurer remoue, then at his charges.

Too good  
to be true.

### Mad men.

The owners ought not alwaies to haue their owne restozed : namely, when it might

## of Restitution.

might turne to their owne harme; as a sword taken from a mad man: but it may be reserved for his heires.

## Dishonest.

Things taken vpon vnhoneſt conditions, neede not to be reſtored, unleſſe they bee gotten by craft or violence; or taken from him, that hath no right to alienate them.

## Game.

Things gotten by Game, are of like nature: yet in both, the parties may be counſailed to giue them to the poore.

## Things found.

Things found, which neuer had owner, or who neuer was knowne in the memory of man, or that cares not for them; are his that findes them.

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## Treasure.

Concerning Treasure, the right owner whereof is not knowne: if a man finde it in his owne ground, it is the finders: if it bee found in another mans ground, halfe of it is the owners of the ground; the other halfe is his that found it.

If treasure bee found in another mans ground, by diligent search, with consent or licence of him that owes the ground; it is his that findes it, because the other will not seeke it. If a man seeke for treasure, against the will, or without the licence of him that owes the ground: it wholly belongs to the owner of the ground.

If a man knowe there is treasure in another mans ground, and buy the ground: it seemeth, that the treasure is the buyers. As for those Customes and lawes, whereby treasure found belongeth to the Prince; I purpose not to meddle, neither doe I speake any thing in this whole discourse that is preiudiciall to the Lawes. Let the learned

Note.



## of Restitution.

learned Lawyers discusse such cases. Yet  
Lawes grounded upon reason, ought in  
conscience to be regarded.

What a man must restore.

Things in their property and kind, as  
also damages, are to be restored.

If the thing it selfe be to be had, let it be  
restored, vnlesse the  
In this case men must feare of scandall or  
beware, that they be- other danger should  
come not Fellons of ensue: then may the  
their own goods; es- worth thereof be re-  
pecially, if after his stored, at the discre-  
goods bee taken hee tion of some honest  
haue made any pur- person. If the thing  
suit, by raising hue & it selfe cannot be had,  
cry: otherwise, the or bee made worse,  
matter being secret the like may bee re-  
betwixt the taker and stored.

the owner; a man may whosoever hath  
without danger re- another mans good,  
ceiue his own againe, is bound to restore  
as some think. *Lamb.* it; whether he haue  
it by good meanes

or otherwise.

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Things bought *bonâ fide*.

If a man buy an Horse, thinking it to be his that sels him, and is not: if he shal afterward sell the Horse to another; he is bound to restore the gaine, & no more.

Our lawes are otherwise, grounded on this: Rather a mischeefe, than an inconvenience.

Giuen.

Note.

If a stolne Horse be giuen a man, and he afterwards sell him: he ought to restore the price fully: if he keepe him, hee is bound to restore him without any price to the owner. Yet hee may haue action against the seller howsoever.

*Malâ fide*.

If a man buy ought by euill meanes, vpon a greedy intent of gaine: he is bound to giue the thing, if hee haue it; or the value, if he haue it not, together with the gaines he hath got thereby. And although it

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It be stolne from him; yet is he not free frō Restitution.

### Goods preserved.

A man, taking the goods of another, on<sup>ly</sup> with intent to saue it from spoile or perishing; may lawfully demaund his expences.

### Of hindrances.

If one violently or unlawfully stay or hinder another from obtaining of any commodity, he is chargeable with the damage.

A man, letting another from the lawfull dispatch of his honest businesse, or duty; is bound to make amends, at the discretion of some honest person.

### Creditors.

He that bindeth a Creditor by unlawful meanes (that he cannot demaund his debt of the debtor) by deliuering him out of prison, by rescue, or other unlawfull meanes: and generally, hee that is cause of damage to another (especially

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of set purpose) if the damage be certaine,  
is liable to all; if vncertaine, as an honest  
man shall award.

Goods perishing in another mans  
hands.

If another mans goods perish in his  
handes, through whose default they are  
not restozed to the Owner, if the goods  
should neuerthelesse haue perished in the  
owners handes; in this case hee is not  
bound to make satisfaction.

But it is otherwise, if the Goods re-  
maining with the owner had not perished:  
or if the owner was about to sell them be-  
foze; or otherwise, to conuert them to his  
owne benefit and commodity.

A man flying from his owne  
goods.

If a man through pouerty depart or fly  
his owne house, and from his goods: hee  
is bound in conscience to restoze, and sa-  
tisfie

## of Restitution.

tisfie for his debts, when he comes to better state, and shall be able.

Life, Limbes, &c.

In those damages that ensue vpon a mans death, wounding, hurting, imprisoning, defaming, &c. Restitution is to be made at the discretion of honest persons; and according to the power and ability of the party.

Who so defloureth a maiden, either by seducing or by violence, is bound either to marry her, or to make her amends at the discretion of some honest person. If hee promised to marry her, he is bound to doe it, vnlesse some great scandall or slander should follow therevpon. But in case shee will not marry him, or her Father be vnwilling; then he shall satisfie her, as some honest man shall award: but if shee was willing to the fact, he is free from both.

How much ought to be restored.

If the quantity of the matter taken, or of damage

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damage sustained, be certain; he is bound to satisfie as much: if it be vncertaine, as in injuries and wrongs, then as much as an honest person shall appoint, according to the circumstances of the offence, &c.

He that possesseth any thing that is anothers, where by he is enriched, ought to restore it wholly, and the increase thereof: deducting out his expences, for getting, keeping, and preserving the same, and fruits thereof.

### Legacies.

The reason of him that payeth not Legacies due many yeares before: who ought to make restitution for the commodities detained.

Where Restitution is to be made.

If Restitution bee necessary for ought unlawfully taken from another: restitution must be made, where the owner may be kept indemnified; if otherwise, where the

## of Restitution.

the thing was had.

### Of the time of Restitution.

A man having ought that is anothers, Note well.  
is bound forthwith to make Restitution.  
Touching this word (forthwith) under-  
stand it thus, That a man be fully resol-  
ved, and purpose, to restore as soone as  
conveniently he can. As concerning the  
performance of his purpose, and the effec-  
ting of his intent, Hee ought to doe it in  
time convenient; due circumstances con-  
sidered.

Three things may excuse a man, from  
making present restitution.

I

First, the will of the owner granting  
delay.

2

Secondly, ignorance of the reasonable-  
nesse of right, or of the fact.

Thirdly,



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3

Thirdly, want of ability . Touching which point, the opinion of the learned resteth vpon fixe conclusions.

1

The first is, That a man may in extreme necessity, not hauing any thing, but only things necessary for his own life, and his, is not bound to make present restitution: because at that time all things are common.

2

The second is; He that by making Restitution could not liue, according as be commeth his estate, although the owner not being in the like or greater necessity, will not grant time: yet is he not bound to make present Restitution. Notwithstanding, hee ought to beware, that he make no needlesse expences: otherwise in reason he could not be excused.

The

## of Restitution.

3

The third is, when restitution should turne to the owners harme, either in respect of his body, or his soule, if restitution were made: he ought not presently to doe it.

4

The fourth is, if the same should tend to a publike danger, or were against a publike commoditie.

5

The fifth is, if it were likely to turne to the losse of the Restorers good name, the danger of his life or soule, or if there upon should follow some grienous sinne: present restitution ought not to be made, because these are greater damages.

6

The sixth is, if present restitution should  
more

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more hurt the debtoz, than profit the Creditor. As if an Artificer, being in debt, should sell his toles or instruments of his occupation, whereby he getteth his living: in this case he ought not to make present restitution; because in reason he ought to have time given him. It should be otherwise if the Creditor were in like state: because no man ought to hurt another for his owne benefit. It is otherwise where a man deferreth to restore, onely for lucre sake, and not upon necessity. Note also, that if delay should be hurtfull to the Creditor: although a man should avoide the great & losse in his proper goods; yet at the least, the Debtor must keepe him losse lesse.

**Note.**

What order and manner is to be kept  
in making Restitution.

He that is able, ought to make restitution to all, without respect of order, or delay of time.

Hee that cannot restore to all, let him first restore things certaine before uncertaine.

**Amongst**

## of Restitution.

Amongst things certaine, let those first be restored which are in their owne kinde, and another mans; as goods committed to keepe, and things bought and not paid for: then, other goods in order; as the Lawes and Statutes doe appoint. If it be not against the Law of Nature: and in case there bee sundry and manifold opinions; the safest is to be followed.

### Takers of Mony vpon vsce.

He that hath taken Mony vpon Usury, if hee haue not so much goods as to satisfie for other lawfull contracts, and the Usurer too; is bound first to satisfie for his lawfull Contracts, with these two conditions: the first, That the things taken to vse, be not in their proper kind, as pawns (for these ought to be restored to the owners paying the Money;) the second, if by such Contracts the party was not made poorer, to pay his former vsury: as in the promise of a dowry it might befall, whereby he might become poorer. In this and the like cases, lawfull Contracts must giue place.

Vncer-

## A Treatise

### Vncertaine goods.

If the goods to be restozed be vncertaine then godly counsaile and honest aduise must direct, euermore prouided, that men, in great distresse pittied, bee not by sufferance emboldened to bad attempts.

### Secret things.

Things secretly taken to vse, ought carefully to bee restozed, that the parties honest reputation and good name be not hurt: but publike vsurie ought publickly to be restozed, for by restitution a good name is recovered.

### Good fame and name.

If one defame another by iust course of Law, there no Restitution lieth: but if he doe it vniustly and vntuly, let him make amends, by acknowledging that he spake vntuly, or concealed the truth. When words repeated may doe moze harme then good, there ought to be some acknowledgement.

## of Restitution.

If a mans good name cannot bee recovered, restitution is to be made some other way: and the damage that hath ensued upon defamation, ought to bee satisfied; at the discretion of some honest person. The like may bee said of slanderous libels: and the restitution ought to bee made there, where the slander was raised, whether publicly or privately, &c.

If thou findest any thing belonging to an other man, and makest not restitution thereof unto him: the very withholding is mere rapine. For herein thou hast performed thy uttermost; and hast not done more, because thou couldst not. To deny a man that which is his owne, is all one as if thou hadst taken it from him.

If thou confesse thy selfe an offender, in taking and detaining an other mans goods, and thereof outwardly repent thee: yet if, hauing it in thy power to make restitution, thou still detainest them; thy repentance, howsoever thou makest shew thereof, is not true, but  
C fained.



## A Treatise

sained. But without true repentance there is no remission: and his repentance is good indeede, which restozes the cause therof to the right owners; alwaies provided that the Penitent haue the abilitie to perfoyme it.

Many account it no sinne at all, to detaine an other mans goods if they chancs to finde them: vpon this ground, That G D D hath sent them; and therefore to whome should they restoze them? But let such men know, That it is a sinne not much differing from theft, to withhold from the Owner euen that which they finde.

He is bound to restoze the damage, that another sustaineth, which being therunto obliged by his office or place, doth not hinder the same; as is the case of a Judge, a Father, or Tutor: except the hazard of his own affaires, which he ought to prefer before other mens, be the cause of his omission. But he that hereunto is not tyed by his office, is free from such obligation.

A witnes being lawfully examined, and  
con



## of Restitution.

concealing the truth, or not speaking the whole truth, is bound to satisfie the damage sustained by reason of such his concealment or silence.

He that fraudulently occupieth another mans ground, is bound to satisfie for the fruits received, which otherwise the Owner himselfe might have gathered, deducting onely his necessarie expences, and consideration of his paines, taken, and bestowed upon it. But the case is otherwise, in profit arising by use of another mans money: for Restitution thereof is not to be made, unless it may appeare that the Owner himselfe could have gotten so much by it.

He that makes a lawfull promise, and doth not performe it; ought to satisfie for Damage, following upon the breach of it.

He that taketh any reward to doe evil, if he have not done it, ought to make Restitution; but if it be committed, hee is at liberty: howbeit *S. Augustine* be of opinion in his 54. Epistle: That an Advocate is bound

C 2

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bound to restore his Fee taken, for the defence of a bad matter.

He that hindreth another in the free donation or collation of a Benefice, so it be done without violence and fraud; is not bound at all to satisfie for it; because as yet no right of title thereunto is gotten: Likewise he that procureth a will to be altered, and that with a craftie intention; yet because there is no settled right thereof, as being in the power of the testator to change it; the partie so doing needeth not to make any satisfaction: according to sundry mens opinions.

But others there are of a contrarie iudgement, affirming, That such men are worthe bound to make Restitution, because they offend against the rule of Justice.

Things committed contrarie to Charity, yet according to Justice; require neither Restitution nor Satisfaction.

Where two men haue hurt one another alike: where two parties haue defamed each  
each

## of Restitution.

each other: there is no satisfaction to be awarded.

The sea-faring man is not bound to restore those things, that hee casteth into the Sea; which being kept aboard might be lost notwithstanding, and be occasion of the losse both of ship and passengers.

Neither is he bound to make Restitution; who after long and diligent search for his Creditor, and not finding him, distributeth his Debt among the poore: if it be done by authoritie of a Judge, and not of too great moment.

The heire of an executed murderer, is bound to restore the damage sustained by the heire of the murdered; yea although the partie dammified be not urgent.

Debt kept back from a spend thrift, and reserved either to help him in his extremities, or to the use of his heires, is not of necessity to be paid unto the Prodigal. Some there are notwithstanding of a contrarie opinion, that positively hold, That it ought to be restored unto him; and in like

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case to any other, howsoever they abuse their owne: as long as his or their neighbour be not wronged by it.

He that hath any thing in custody which is stolen from a thiefe, ought to restore it to the right Owner; unless the feare of death restraine him.

So much is to be restored, as is received. For Restitution maketh an enenness.

Stolne goods bought with an evil conscience, ought to be restored: yea although by Law the sale may be justified.

It is not lawfull to detaine any thing from the Owner, any longer, than till we finde opportunitie to restore it.

Of three the most especiall degrees of repentance, this of Restitution is the most supreme: like as in the three Theologicall vertues, Charitie obtaineth the highest place. And this dignitie is principally attributed unto them  
about

## of Restitution.

above the rest of their associates, in respect  
of the end.

For as Faith without Charitie is  
dead : so Repentance without Restitu-  
tion is a vapour ; neither of them con-  
ducing to the proposed end. Suffer not  
thy selfe therefore to bee carried away,  
either by thine owne frailtie, or the  
suggestion of Sathan, from performing  
this most necessarie and Christian du-  
tie. For indeede, as Charitie demon-  
strates Faith : so Restitution makes  
Charitie perfect. And how can hee  
thinke to bee at peace with GOD, that  
makes no satisfaction for wrong doing ?  
Such mens sorrow for their sinne is all  
one with that of Cains, who in the  
guilt of his conscience confessing his of-  
fence, made it (collaterally) his request,  
That no man might kill him. This ro-  
poyall death is it which they feare : the  
spirituall death they respect not. Ve-  
rily I am perswaded, That with such  
men, the old heathen Silius is of far more  
credit than any of the holy Writers either  
of the old or new Testament. His opi-  
nion was, that by denying God and his  
power

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power hee thyned the better. And can we  
iudge otherwise of this generation, that  
make iniquitie their practise, and seate  
themselves in the chaire of Scorners?  
God send them better mindes, if they  
be not already delinered ouer into repro-  
bate sense, that they may cry God mer-  
cie, and obtaine it, by rendring to euery  
man that which is his owne. With such  
sacrifice God is pleased, better then with  
the fat of bullockes. But now byiefely to  
conclude: as I first intended no long dis-  
course, so I will make a short end.

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*The*

10 EE 60

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## *The Conclusion.*



Generally in all cases, where the state, person or fame of any man suffereth detriment or losse, there ought the partie delinquent to make *Restitution*. But in these daies, Detention of other mens goods hath got such an habit amongst the most sort of people, through the long vse and practise of it: that it is not onely reputed no sinne at all; but euen those few, whom Gods holy Spirit toucheth



eth with a true feeling of their  
 offences in this kinde, and there-  
 by moueth them to make this ho-  
 ly and religious satisfaction, are  
 by those that would seeme wise  
 in this point, accounted meere  
 fooles and of too scrupulous a  
 conscience. Hence oftentimes it  
 commeth to passe, that not onely  
 themselues runne headlong on in  
 their wicked courses ; but others  
 also by their meanes are drawne  
 to the same vngodlinesse. A-  
 mongst the rest of many friuo-  
 lous excuses, which carnall men  
 are wont to alleadge against this  
 spirituall counsell of *Restitution*;  
 there is a politicke shame or dis-  
 grace pretended, which of neces-  
 sitie

fitie must light vpon the partie  
restoring.

Now to auoide this shame,  
which puts sinne to flight, and a-  
uaileth greatly to the perfecting  
of the new Man within vs; they  
stop their eares at all godly ad-  
monition and heape one sinne  
vpon another; first, doing wic-  
kedly, and afterwards taking de-  
light therein. *Restitution* therefore  
to these kinde of people, is a most  
vnwelcome guest: they may ill  
abide to see her in the companie  
of others; and therefore by no  
meanes will entertaine her them-  
selues. But let them soothe their  
owne opinions, and set light by  
Gods iudgements as long as plea-  
seth

seth them : the lesse shame they haue in this world before men, of their close and vniust gettings, and the lesse account they make of *Restitution* or making amends here, the greater wil be their horror and confusion in the next, & the stricter reckoning will God exact at their hands. For such persons this Treatise was not framed, as being a Pearle not to be cast before such Swine. To the children of God in *Christ Iesu*, it is directed, that are capable of goodnes through him, and enabled to bring forth fruits worthy of amendment of life; that walke not after the flesh, but after the spirit. To them it is giuen to know the mysteries of the Kingdome

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dome of God, and to walke in  
his wayes. In brieft therefore I  
addresse my selfe to you my deare  
brethren : exhorting you to seale  
vp vnto your soules and consciences  
the assurancce of the hope that  
is in you, by putting off the Old  
Man, and putting on the New;  
walking before God in holinesse  
and vprightnes of liuing, as be-  
commeth his children. For the  
attaining whereof, to the glorie of  
God, and the good of his Church;  
I thought it very behouefull to  
write this short Discourse vppon  
*Restitution*; which is so especiall a  
part of Christian dutie, and yet in  
these times so little regarded. Thus  
wishing from my very heart. That  
all

all men would beware how they offer wrong, and after offence past to make satisfaction: likewise that those which suffer wrong, would not be carried headlong to seek reuenge, but alwaies endeavour to preserve vnity in the bond of peace; I commend these my labors, such as they be, to your Christian considerations: desiring God, so to imprint the meditation hereof in your mindes, that if you haue gotten any thing wrongfully, you may bee moued with *Zacheus* to make *Restitution*:

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*Laus Deo.*

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